

## “Allâh will change their sins into good deeds”

Some explanations to Surah al Furqân: 68-71

Abu Umayza ibn Abd Al-Râhman

All praise is due to Allâh. We praise Him and seek His aid and forgiveness. We seek refuge in Allâh from the evil of our own selves and from the evil of our actions. Whomsoever Allâh guides, none can send astray and whoever Allâh sends astray, none can guide.

I bear witness that there is no deity worthy of worship except Allâh alone, who has no partner. And I bear witness that Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is His slave and His Messenger. May Allâh send peace and blessings upon him, his family and his Companions until the Last Day.



### **Then which of the Blessings of your Lord will you both (jinns and men) deny? (Ar Rahmân)**

It is indeed a favour upon favour and a blessing upon blessing that Allâh (سُبْحَانَهُ وَتَعَالَى) has created infinite means to His Mercy and ways to be granted His Forgiveness. Every aspect of Islâm contains within it, ways to achieve this.

Allâh's (سُبْحَانَهُ وَتَعَالَى) Mercy is indeed more endearing than His Anger as the Messenger of Allâh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “When Allâh decreed the Creation He pledged Himself by writing in His book which is laid down with Him: ‘My mercy prevails over my wrath.’” [Hadeeth Qudsi; related by Muslim, al-Bukhâri, Nasâ'i and Ibn Mâjah]

The Lord of the Worlds provides opportunities for the Muslim to earn His Forgiveness and continuously work goodness. As humans we always look for a good deal in life; something that is profitable. Allâh (سُبْحَانَهُ وَتَعَالَى) is giving us something far more and greater than a mere worldly reward; rather He is offering something beyond anything that man can offer.

From the moment we awake to the moment we sleep, every moment has the potential to become a means of forgiveness for us. From the innumerate adhkar and du'a (supplication and invocation) we make at various juncture of our daily lives to the salah (obligated prayers); even to the way we conduct our personal and professional duties towards our families and work can become a means of 'ibâdah (comprehensive worship).

Further to our daily junctures, we have weekly junctures that provide more opportunities to reap rewards and forgiveness, for example on Jumu'ah (Friday); or the encouragement to fast on Mondays and Thursdays etc.

We also have opportunities to gain maximum rewards and times of forgiveness during the month of Ramadan. These are but some of the opportunities which our Lord (سبحانه و تعالى) provides His creation with in order to forgive them. It takes a very little part on our behalf to gain something so precious and rewarding that it has been described as the true success for us: **And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful.** (Aal Imrân: 185)

As Muslims, we understand the critical and negative consequences sin has on our salvation. Allâh is promising to turn our sins into good deeds! Can there be a better deal than this? Which human is there who is happy to take on your debt and in return give you equal amount of credit for free?

Allâh (سبحانه و تعالى) says in His Noble Book:

And those who invoke not any other illah (god) along with Allâh, nor kill such life as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment.

The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;

**Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds, for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.**

And whosoever repents and does righteous good deeds, then verily, he repents towards Allâh with true repentance. [Al Furqân: 68-71]

Indeed these four ayat should be received with the elation and happiness and hope. Allâh (سبحانه و تعالى) is promising to turn our sins into good deeds; what other result would we achieve if not success? Commenting on ayah 70, Ibn Katheer writes in his acclaimed tafseer: "Imam Ahmad recorded that Abu Dharr (رضي الله عنهما) said, "The Messenger of Allâh (صلى الله عليه وسلم) said: I know the last person who will be brought forth from Hell, and the last person who will enter Paradise. A man will be brought and it will be said, "Take away his major sins and ask him about his minor sins." So it will be said to him: "On such and such a day, you did such and such, and on such and such a day, you did such and such." He will say, "Yes, and he will not be able to deny anything." Then it will be said to him: "For every evil deed you now have one good merit." He will say: "O Lord, I did things that I do not see here." He (Abu Dharr) said: "And the Messenger of Allâh (صلى الله عليه وسلم) smiled so broadly that his molars could be seen." Muslim recorded it. Ibn Abi Hâtim recorded that Abu Jabir heard Makhul say, "A very old man with sunken eyes came and said, 'O Messenger of Allâh, a man betrayed others and did immoral deeds, and there was no evil deed which he did not do. If (his sins) were to be distributed among the whole of mankind, they would all be doomed. Is there any repentance for him' The Messenger of Allâh said: (Have you become Muslim) He said, "As for me, I bear witness that there is no God but Allâh Alone, with no partner or associate, and that Muhammad is His servant and Messenger." The Prophet said: (Allâh will forgive you for whatever you have done like that, and will replace your evil deeds with good merits.) The man said: "O Messenger of Allâh, even my betrayals and immoral actions" The Prophet said: (Even your betrayals and immoral actions.) The man went away saying 'Lâ illâha illallâh' and 'Allâhu Akbar.' Allâh tells us how His mercy extends to all His creatures, and that whoever among them repents to Him, He will accept his repentance for any sin, great or small.

Allâh (سبحانه و تعالى) says: And whosoever repents and does righteous good deeds; then indeed he has repented to Allâh Mataba - meaning, Allâh will accept his repentance. This is like the Ayat: And whoever does evil or wrongs himself but afterwards seeks Allâh's Forgiveness, he will find Allâh Oft-Forgiving, Most Merciful. (An Nisa': 110)

Know they not that Allâh accepts repentance from His slaves and takes the *Sadaqât* (alms, charities) and that Allah Alone is the One Who forgives and accepts repentance, Most Merciful? (At Tawbah: 104)

The promise of turning sins into good deeds has conditions that every Muslim is able to fulfill. Here we briefly explain those conditions:

## 1. Do not commit shirk with Allâh

Acceptance of tawheed is the most important thing in Islâm, upon which the Muslim faith is established. Shirk is equally importance where rejection of it completes the Muslim faith. Shirk is the greatest crime in Islâm as Allâh (سبحانه و تعالى) says: **Verily! Joining others in worship with Allâh is a great *Zûlm* (wrong) indeed.** (Luqmân: 13)

Tawheed and shirk are like the two wings of a plane; without accepting tawheed and rejecting shirk, the plane will not reach its destination and will crash and burn. The prohibitions against committing shirk covers all aspects of shirk and even ways that lead to shirk. It is also the only sin and crime which Allâh (سبحانه و تعالى) will not forgive: **Verily, Allâh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin.** (An Nisa': 48)

Destruction is a definition that implies an act of damaging something beyond use or repair. In the well-known hadeeth about the seven destructive sins, one of the sins the Prophet (صلى الله عليه وسلم) mentioned was: To join partners in worship with Allâh..." (Saheeh al Bukhâri, 840]

## 2. Do not kill any person unlawfully

Zayd ibn Thâbit (رضي الله عنهما) said: The verse "If a man kills a believer intentionally, his recompense is Hell to abide therein for ever" was revealed six months after the verse "And those who invoke not with Allâh any other god, nor slay such life as Allâh has made sacred, except for just cause in Surah al-Furqân. [Abu Da'wûd, 4259]

The Prophet (صلى الله عليه وسلم) said: "The biggest sins are: To join others in worship with Allâh; to be undutiful to one's parents; to kill somebody unlawfully; and to take an oath Al-Ghamus. [Saheeh al Bukhâri, 78/667]

The Prophet (صلى الله عليه وسلم) said: It is hoped that Allâh may forgive every sin, except in the case of one who dies a polytheist, or one who purposely kills a believer. Hani ibn Kulthum ar-Rabi' then said: I heard Mahmûd ibn ar-Rabi' transmitting a tradition from 'Ubâdah ibn as-Sâmit who transmitted from the Messenger (صلى الله عليه وسلم)

(عَلَيْهِ وَسَلَّمَ) who said: If a man kills a believer unjustly, Allâh will not accept any action or duty of his, obligatory or supererogatory. [Abu Da'wud, 4257]

In the same well-known hadeeth about the seven destructive sins (cited above), one of the sins the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) mentioned was: to kill the life which Allâh has forbidden except for a just cause (according to Islâmic law)...” [Saheeh al Bukhâri, 78/667]

Narrated 'Abdullah bin 'Umar: One of the evil deeds with bad consequence from which there is no escape for the one who is involved in it is to kill someone unlawfully. [Saheeh al Bukhâri, 78/667]

### 3. Do not commit illicit sex

Allâh (سبحانه و تعالى) says: **...come not near to Al-Fawâhish (shameful sins, illegal sexual intercourse) whether committed openly or secretly...** (An'âm: 151)

The ayah did not simply say 'do not commit Fawâhish', rather it was far more strict in safeguarding a person's moral character by saying 'come not near to Al-Fawâhish' – i.e. Do not even tread a path that will (sooner or later) lead to Fawâhish.

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) also said: Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his tongue and his private parts), I guarantee Paradise for him." [Saheeh al Bukhâri, 8/481]

This guarantee has not been given to those who have violated their chastity.

Those who commit the preceding three sins from amongst the kaba'ir (major sins), their punishment will be doubled on the Day of Resurrection and they will abide therein in disgrace. The severity of these sins are such that evil doer has no recourse to the exceptions which Allâh (سبحانه و تعالى) has given to those who avoid such sins.

### 4. We repent to Allâh and seek His Forgiveness from our sins

From the core characteristics of the Muslim is that they do not despair of the Mercy and Forgiveness of Allâh (سبحانه و تعالى) as He says: **...and never give up hope of Allâh's Mercy. Certainly no one despairs of Allâh's Mercy, except the people who disbelieve.** (Yusuf: 87)

In a hadeeth Qudsi, it is narrated that; "When Allâh decreed the Creation He pledged Himself by writing in His book which is laid down with Him: "My mercy prevails over my wrath." [Saheeh Muslim - also Saheeh Bukhâri, Nasa'i and Ibn Mâjah]

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "By the One in Whose Hand my soul is, were you not to commit sins, Allâh would replace you with a people who would commit sins and then seek forgiveness from Allâh; and Allâh would forgive them." [Saheeh Muslim]

This Hadeeth informs us that Allâh (سبحانه و تعالیٰ) has an incessant love for such people who are repent from their sins and seek pardon for their sins from Him. So much so that if such people cease to exist (who neither commit sins nor seek pardon from Him), He would create a people who would do so. It does not, however, mean that He likes sins or sinful people; rather it means is that He likes penitence and the penitents and loves to Pardon and Forgive. As He (سبحانه و تعالیٰ) says: **Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves.** (Al Baqarah: 222)

Allâh (سبحانه و تعالیٰ) further says in the Noble Qur'ân: **Allâh loves to forgive sins: And seek the Forgiveness of Allâh, certainly, Allâh is Ever Oft-Forgiving, Most Merciful.** (An Nisa': 106)

**And whoever does evil or wrongs himself but afterwards seeks Allâh's Forgiveness, he will find Allâh Oft-Forgiving, Most Merciful.** (Nisâ': 110)

**But whosoever repents after his crime and does righteous good deeds (by obeying Allâh), then verily, Allâh will pardon him (accept his repentance). Verily, Allâh is Oft-Forgiving, Most Merciful.** (Al Ma'idah: 39)

**And those who, when they have committed Fahishah (illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; - and none can forgive sins but Allâh - and do not persist in what (wrong) they have done, while they know.** (Aal Imrân: 135)

These ayaat and Hadeeth show that it is natural for man to commit sins; as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: "Every son of Adam sins and the best of those who sin are those who repent." [Sunan Tirmidhi, 2499]

It also shows that Allâh (سبحانه و تعالیٰ) loves whenever a slave commits a sin and rushes to repent and beg for His Forgiveness. Imâm Ibn al-Qayyim said: "Repentance is one of the realities of the religion of Islâm. The one who repents is the one who Allâh loves. Repentance is that you abstain and abandon that which Allâh dislikes and return to that which Allâh loves. It is important that we never think that is too late for us to repent because this is an idea of the Shaytân to prevent you from repenting. Ibn Taymiyyah said: "Whoever repents to Allâh then this general repentance, by the will of Allâh, will result in a person being forgiven even if they don't remember what they did."

## 5. We believe in all aspects of Islâm, Imân and Ihsân

Islâm means to surrender and submit to the Will and Commands of Allâh (سبحانه و تعالیٰ). Islâm also shares the same root as "salam" which is peace. It reflects the attainment of peace through submitting to our Creator and thus achieving contentment in our hearts and peace in society.

Imân means to affirm faith in the heart, upon the tongue and exemplify this confirmation through our limbs.

Ihsân means goodness and striving for excellence in achieving piety. These three essential aspects of Islâm are narrated in a famous hadeeth found in Saheeh Muslim:

Abdullah ibn 'Umar (رضي الله عنهما) narrated from his father that: One day we were sitting in the company of Allâh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) when there appeared before us a man dressed in pure white clothes, his

hair extraordinarily black. There were no signs of travel on him. None amongst us recognized him. At last he sat with the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). He knelt before him (placed his knees against his knees) and placed his palms on his thighs and said: Muhammad, inform me about al-Islâm. The Messenger of Allâh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: Al-Islâm is that you testify that there is no god but Allâh and that Muhammad is the messenger of Allâh, and you establish prayer, pay Zakat, observe the fast of Ramadan, and perform pilgrimage to the (House) if you are solvent enough (to bear the expense of) the journey. He (the inquirer) said: You have told the truth. He (Umar ibn al-Khattâb) said: It amazed us that he would put the question and then he would himself verify the truth. He (the inquirer) said: Inform me about Imân (faith). He (the Holy Prophet) replied: That you affirm your faith in Allâh, in His Angels, in His Books, in His Messenger, in the Day of Judgment, and you affirm your faith in the Divine Decree, the good and bad of it. He (the inquirer) said: You have told the truth. He (the inquirer) again said: Inform me about al-Ihsân (performance of good deeds). He (the Holy Prophet) said: That you worship Allâh as if you are seeing Him, for though you don't see Him, He, verily, sees you. He (the enquirer) again said: Inform me about the hour (of the Doom). He (the Holy Prophet) remarked: One who is asked knows no more than the one who is inquiring (about it). He (the inquirer) said: Tell me some of its indications. He (the Holy Prophet) said: That the slave-girl will give birth to her mistress and master; that you will find barefooted, destitute goat-herds vying with one another in the construction of magnificent buildings. He (the narrator, Umar ibn al-Khattâb) said: Then he (the inquirer) went on his way but I stayed with him (the Holy Prophet) for a long while. He then, said to me: Umar, do you know who this inquirer was? I replied: Allâh and His Messenger know best. He (the Holy Prophet) remarked: He was Gabriel (the angel). He came to you in order to instruct you in matters of religion. [Saheeh Muslim]

The belief of a Muslim has been explained in great detail in many classical and contemporary works; amongst them: 'Al-Sunnah' by 'Abd-Allâh ibn Ahmad ibn Hanbal; 'Al-Tawheed' by Ibn Khuzaymah, 'Sharh Usool I'tiqaad Ahl al-Sunnah' by al-Laalakaa'i; 'Al-'Aqeedah al-Waasitiyyah' by Ibn Taymiyyah; 'Al-'Aqeedah al-Tahâwiyyah wa Sharhuha' by Ibn Abi'l-'Izz al-Hanafi; 'Al-Irshaad ila Saheeh al-I'tiqaad' by Shaykh Saalih al-Fawzaan – It is advisable for Muslims to read and understand them [please also see appendix one]

## 6. We perform righteous good deeds.

Belief without action is of no use, nor is action without belief of any value as both must go together and remain together. The injunction to confirm belief with action has dual wisdom: The first is that belief leads to good actions. The person who does not believe does not have faith in accountability of actions, or the Hereafter and may lack the moral imperative for righteous action. The second is that belief itself is nurtured by, and blooms with the performance of good deeds. Allâh (سُبْحَانَهُ وَتَعَالَى) says: **And those who believe and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.** (Al Baqarah: 82)

A person's beliefs are translated into actions and words and efforts. The stronger that faith grows in his heart, the more its effects will be seen outwardly. Hence the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: "In the body there is a piece of flesh which, if it is sound, the entire body will be sound, and if it is corrupt, the entire body will be corrupt. It is the heart." [Saheeh al Bukhâri, 52; Muslim, 1599]

Al-Hasan al-Basri said: “Faith is not the matter of wishes or outward appearances, rather it is that which settles in the heart and is confirmed by one's actions.”

Shaykh al-Islâm Ibn Taymiyyah said: “If the heart is sound in terms of faith, knowledge and feelings, then this will inevitably lead to the soundness of physical actions, such as verbal statements and deeds. As the leading scholars of hadeeth said: Words and deeds, both inward and outward; What is outward must follow what is inward, so if what is inward is sound then what is outward will also be sound, and if it (the former) is corrupt, (the latter) will also be corrupt. Hence one of the Sahâbah said concerning the one who prayed carelessly: If his heart had been humble and focused, his body would have been humble and focused. [Majmoo’ al-Fatâwa, 7/187]

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**Disclaimer:** The English translation of the meanings of the Qur’ân is taken from 'The Noble Qur’ân' by Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan.

Please note that you can not and should not use non-Arabic translations of the Qur’ân and the Hadeeth as a replacement or substitute for the original Arabic. Gross misunderstandings usually arise from lack of language skills as well as knowledge of history and context from amongst other things.

## Appendix One

### Important books for the seeker of Islâmic knowledge

#### **‘Aqeedah (basic tenets of faith):**

- 1- Thalaathat al-Usool
- 2- Al-Qawaa'id al-Arba'ah
- 3- Kashf al-Shubahaat
- 4- Al-Tawheed

These four books were written by Shaykh al-Islâm Imaam Muhammad ibn ‘Abd al-Wahhaab (may Allâh have mercy on him).

5- Al-‘Aqeedah al-Waasitiyyah which deals with Tawheed al-Asmaa’ wa’l-Sifaat (The Oneness of the Divine names and attributes). This is one of the best books written on this topic, and it is worth reading and studying.

- 6- Al-Hamawiyah
- 7- Al-Tadmuriyyah

The above two books are more comprehensive than al-Waasitiyyah. These three books were written by Shaykh al-Islâm Ibn Taymiyyah.

- 8- Al-‘Aqeedah al-Tahhaawiyyah, by Shaykh Abu Ja’far Ahmad ibn Muhammad al-Tahhaawi
- 9- Sharh al-‘Aqeedah al-Tahhaawiyyah by Abu’l-Hasan ‘Ali ibn Abi’l-‘Izz
- 10- Al-Durar al-Saniyyah fi’l-Ajoobah al-Najdiyyah, compiled by Shaykh ‘Abd al-Rahmaan ibn Qaasim.

#### **Hadeeth**

- 1- Fath al-Baari Sharh Saheeh al-Bukhaari, by Ibn Hajar al-‘Asqallaani.
- 2- Subul al-Salaam Sharh Buloogh al-Maraam, by al-San’aani, and his book Jaami’ bayna al-Hadeeth wa’l-Fiqh
- 3- Nayl al-Awtaar Sharh Muntaqaa al-Akhbaar by al-Shawkaani
- 4- ‘Umdat al-Ahkaam by al-Maqdisi. This is an abridged book; most of its ahaadeeth are narrated in al-Saheehayn so their authenticity does not need to be researched.
- 5- Al-Arba’een al-Nawawiyyah, by Abu Zakariyya al-Nawawi (may Allâh have mercy on him). This is a good book because it includes etiquette and a good methodology, and important basic principles, such as the hadeeth, “Part of a person’s being a good Muslim is his leaving alone that which does not concern him.” (Narrated by Imaam Ahmad, 1 – 201; al-Tirmidhi, 2318; classed as hasan by al-Nawawi in Riyaadh al-Saaliheen, 73; classed as saheeh by Ahmad Shaakir in al-Musnad, 1737)

This principle – if one made it the path upon which one walks – would be sufficient. Another principle is given concerning when one should speak, “Whoever believes in Allâh and the Last Day, let him say something good or else remain silent.” (Narrated by al-Bukhaari, Kitaab al-Adab; Muslim, Kitaab al-Luqtah, Baab al-Diyaafah).



6- Buloogh al-Maraam, by al-Haafiz Ibn Hajar al-'Asqallaani. This is a very useful book, especially because it mentions the narrators, and quoted the opinions of others scholars, who said whose hadeeth is saheeh and whose is da'eef, and he comments on the hadeeth to say whether they are saheeh or da'eef.

7- Nukhbat al-Fikr by al-Haafiz Ibn Hajar al-'Asqallaani. This is considered to be a comprehensive work. If the seeker of knowledge understands it completely then he will have no need of many other books of mustalah (the science of hadeeth). Ibn Hajar (may Allâh have mercy on him) has a useful way of writing, which involves examining every issue in depth and categorizing the topics he discusses. If the seeker of knowledge reads it he will find it stimulating, because it is based on making one think. I say: it is good for the seeker of knowledge to memorize it because it is a useful summary of the science of mustalah (science of hadeeth).

8- The Six Books (Saheeh al-Bukhaari, Muslim, al-Nasaa'i, Abu Dawood, Ibn Maajah and al-Tirmidhi). I advise the seeker of knowledge to read them often, because that will serve two purposes: reviewing the main sources of Islâm and reviewing the names of hadeeth narrators. If you often review the names of hadeeth narrators, then whenever you come across the name of one of the narrators of al-Bukhaari in any isnaad, you will know that this is one of the narrators of al-Bukhaari, so you will benefit from this knowledge of hadeeth.

### **Books of Fiqh:**

1- Aadaab al-mashiy ila'l-Salaah by Shaykh al-Islâm Muhammad ibn 'Abd al-Wahhaab.

2- Zaad al-Mustaqni' fi Ikhtisaar al-Muqni' by al-Hajjaawi. This is one of the best texts of fiqh. It is a blessed book, brief and comprehensive. Our shaykh, 'Abd al-Rahmaan al-Sa'di (may Allâh have mercy on him) told us to memorize it, even though he had memorized the text of Daleel al-Taalib.

3- Al-Rawd al-Murbi' Sharh Zaad al-Mustaqni' by Shaykh Mansoor al-Bahooti

4- 'Umdat al-Fiqh by Ibn Qudaamah (may Allâh have mercy on him)

5- al-Usool min 'Ilm al-Usool. This is an abridged book which serves as an introduction for the seeker of knowledge.

4- Faraa'id (laws of inheritance)

1- Matn al-Rahbiyyah by al-Rahbi

2- Matn al-Burhaaniyyah by Muhammad al-Burhaani. This is a useful and comprehensive abridged book dealing with all the laws of inheritance. I think that al-Burhaaniyyah is more comprehensive than al-Rahbiyyah in some ways, and it gives more information.

### **Tafseer**

1- Tafseer al-Qur'ân al-'Azeem by Ibn Katheer (may Allâh have mercy on him). This book is good for tafseer based on reports and it is useful and trustworthy. But it does pay much attention to matters of grammar and style.

2- Tayseer al-Kareem al-Rahmaan fi Tafseer Kalaam al-Mannaan by Shaykh 'Abd al-Rahmaan al-Sa'di (may Allâh have mercy on him). This is a good, easy and trustworthy book, and I recommend it.

3- Muqaddimah Shaykh al-Islâm fi'l-Tafseer. This is an important introduction.

4- Adwaa' al-Bayaan by al-'Allamah Muhammad al-Shanqeeti (may Allâh have mercy on him). This is a comprehensive book covering hadeeth, fiqh, tafseer and usool al-fiqh.

### **General books on some subjects:**

- 1- On (Arabic) grammar: Matn al-Ajroomiyyah. This is an abridged book.
- 2- Also on Arabic grammar: Alfiyyah Ibn Maalik; this is a summary of the science of grammar.
- 3- On Seerah (Prophet's biography): The best book that I have seen is Zaad al-Ma'ad by Ibn al-Qayyim (may Allâh have mercy on him). This is a very useful book in which he mentions the biography of the Prophet (peace and blessings of Allâh be upon him) from all angels, then he discusses many rulings.
- 4- Rawdat al-'Uqalaa' by Ibn Hibbaan al-Busti (may Allâh have mercy on him). This is a useful book despite its brevity. He compiled a large amount of useful material and stories of the scholars, muhadditheen and others.
- 5- Siyar A'laam al-Nubalaa' by al-Dhahabi. This book is very useful and the seeker of knowledge should read and refer to it.

[Taken from Fataawa al-Shaykh Muhammad ibn Saalih al-'Uthaymeen, Kitaab al-'Ilm, p. 92]